¶ An Epistle of the famous clerke Erasmus of Roterodame, concernynge the verytie of the Sacrament of Christes body and blonde, whiche Epistle is set before the excellent boke, intituled D. Algeri De veritate corporis et sanguinis domini in Eucharistia. Which boke was made by the sayd Algerus aboute fyue hondred yeares passed.

And nowe of late yeares, hath agayne ben ouer seen and reuysyted, by the sayde famous clerke Erasmus of Roterodame, and dedycated by hym, vnto the Reuerende father Balthasar bysshop of Hyldesyn.

¶ This present Epistle of Erasmus makynge, is to be founde ouer, in the great volume of all his Epistles, pagina. 1577. Sauynge this lytell wrytynge ouer it.

In Algerum.

To the deuoute and good Christian Reader.

HEre folowetȝ good christian readér, an Epystle made by the ryght famous clerke of late memorye. D. Erasmus of Roterodame in the whiche he doetȝ euydently declare, what mynde he was of in his lyfe tyme. Consernynge the verytc of the body and blode of oure sauyoure christe in the blyssed sacrament of the alter, in whiche Epystle he doetȝ also with many reuerende wordes set forth the dewe vse of the holy masse. The same Erasmus hath also translated out of the greke tonge in to latyn the self maner of sayeng of masse whiche the famous father of christes churche saynt Johñ Chrisostome vsyd in his dayes hauyng this lytell missa Johannis Chrisostomi, Des Erasmo, Roterodamo interpreter, The sayde Erasmus speaketh also very reuerently of the masse in his boke intitelled Des Erasmi, Roterodami liber, de sarcienda ecclesie concordia deq; sedendis opinionum dissidiis, and in many other places of his workes besydes as in his Enchiridion, & in his Paraphrasis super .ii. capm Johannes.

¶An Epystle of Erasmus wryten to Balthazar Bysshop of Hyldesyn.

I Know very wel right hyghlye renowned Bysshop that lytell ciuilite it is at this season to dysturbe you, beyng enbusyed with so great a nombre of affa res as you now are, but sence that your well knowne deuocyon towardes God, doth so ryght earnestly fauoure the mat ters of the catholyke churche, it shall as I suppose be nothynge dysplesaunt vn= to you, thoughe I at this tyme do moey on you in this matter, which of all other most hyghly doth appertayne as well vn to the concorde, as vnto the dygnite of our sayde mother the [illegible] churche. For of truth our mother the holy church hath in her none so hygh a treasure nor nothyng of more excellent dignite than is the promotion [illegible]

led, by the wonderfull benifyte of the bo-
dy and bloude of our sauyoure Chryste
by vertu wherof, she becõmyth to be ma
de one with chryst both in nature and sub
staunce ye and therto is as it were trans
formed into god, and surely there is no-
thynge more effectuall, to norische in her
a perfighte and an indyssoluble concord:
Than that the same our mother the ca-
tholyke church etynge one selfbody and
dryngynge one selfe bloude, by one spirit
is made and compact into one body, by
whom she also receyuyng lyke is knyt vn
to oure lyuynge heade chryste, and yet do
we nowe se, that al these great benifites
& hygh promocions notwithstandynge,
howe ỹ throughe the slyghtie crafte of
our deceytfull & stronge aduersarie Sa-
than, it is brought to passe, that ỹ same
most beneficiall gyfte the sacrament of
the body & bloude of our moste mercifull
and moste tenderly louynge sauyour, gy-
uen vnto vs to bryng all persons into
vni-

vnytie and concorde, hath bene the matter wherupon in olde tyme so many dissentyons haue ryssen, and of late yeares are nowe agayne renewed. Whyle that some there be which do denye that there is any thyng els in the blyssed sacramēt, but onely the outwarde tokens of the body & bloude of our sauyoure chryst. Some others do knowledge that Chryste is in the sacramente, but yet vnder the substaunce of bread and wyne. And agayne some there were that sayde howe that thrzough the wordes of consecration, the substauuce of breade and wyne do tryste perysche, and so succedeth after the bodye and the bloude of oure sauyoure chryste. Some others do holde that our sauiour by the wordes of consecration doeth become bread and wyne, by theyr myndes makynge it but a lyghte matter, that he was once for vs incarnate, and dyd for our sakes become man. There haue also ben some that were called Sacramentista,

whiche irreuerent persons deserued wel so vyle a name bycause they vyd both imagyn and speake so vyly and without all reuerence, of so hyghe a Sacrament the countre of Grece also, to disquiet the vnytie of the catholyke church, haue sent forth amongest vs theyr leuanars so called bycause they dare presume contrarye to holy scripture, to leaue the vse of pure breade vnleuanyd, and do consecrate in breade whiche is leauanyd. After this hath rysen the debate and stryfe for ỹ receyuynge of the Sacrament in both the kyndes, but yet as in that matter the hyghe Bysshoppes haue varyed amongest them selues. For Galacius dyd ordayne that all suche parsons shulde be remouyd from the receyuynge of the sacrament in both the kyndes. whiche wolde nedys receyue it but vnder one, whiche ordynaunce he than made, bycause the vse for that tyme was contrarye. There haue some ben also whiche stryuyng for

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the matter, haue stytly mayntained that an euyll and synfull preest, had no power to cõsecrate nor that the body of our sauyoure christ was receyued of any wretched and synfull lyuer. and yet hath it so happenyd that the sondry errours of all these persones haue ben greatly benyficiall vnto the catholyke churche, for throughe the meanes of these sore my assaultes made agaynst her by these instrumẽtes of Sathan, she hath bene dryuyn to call to god for helpe, and to beseche hym to sende downe his holy spirit amongest his flocke to instruct them of the trueth, consernynge these hyghe and wonderful mystery and by these meanes haue euer the catholykes ben more & more inlyghtnyd, better instructed and the stronglyer in the trewe fayth confyrmed. But yet is the catholyke church to no man more beholden, then vnto Berengarius, nay not to Berengarius, but to the great wysdome of our sauyour, Christ who by the turnyth

uyth the malyce of men into good, for the more parfit establishing of his espouse ȳ Catholyke churche howe many notable men and famous clerkes hath the perilous and shamelesse herely of Berengarius sette on worke & caused them to set theyr pēnes to ȳ boke which berēgarius fyrst dyd sow this poyson abrode, ȳ after ȳ wordes of cōsecracion were dewly spoken remayned yet styll the substaunce of brede & wyne i ȳ sacramēt, But agaynst his herely, Guymundus wrote an excellent worke whiche nowe of late dayes is newly come to lyght which, Guymūdus beyng a monke of the order of sayne Benet, was afterward called to be the Bysshop of Auerence. Nowe is come forth also. The excellent worke of Algerus: whiche beynge fyrst a studēt was afterward made a monke of the same order. And of these two notable clerkes, Guymūdus is in his wrytynge more earnest and feruent, & his style is more beautefyed with

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with the science of the thorike, but Rigerus profeyth more quietly and tasteth more of deuotion, mete for a religious person to haue, but eche of them do shewe theyr selues to be very well learned, both in the art of disputacion and also in Philosophie and yet apereth it not in theyr bokes, that there is any affected delyte in them to shewe them selues soo to be, but yet they both were gretly exercysed in the study of the canons of holy scripture. And in the auncyent fathers of christ church, as in the workes of Cipriamus Hylarius, Ambrosius, Hieronimus, Augustinus, Basilius, and Chrisostomus, whose writynges do yet represente vnto vs that heuenly spirite which the holye apostles had in theyr tyme, and farther more ye sayd two holy fathers haue wryten theyr workes, with as mothe eloquẽce, as vnto a deuyne is requesite, and suerlye thorowout all theyr workes there is no place which wanteth any quycknes

of wyt, in bestowynge of theyr wordes, nor any syne pythynes, in cothynge of theyr matters togyther, they do so affectually set forth theyr sentẽces, with such substanciall and well grounded reasons. Nor they do not as to many wryters do nowe a dayes whiche do bestowe a grete parte of theyr bokes, with chydynges, & braulynge wordes agaynste other men or with disdaynynge checkyng and taunte tynge wordes, nor moche worse is they do not bestowe somtyme hole pamphelettes with irreuerent and bytter words, agaynst thoste thynges which both they and all other ought to haue in hyghe reuerence and deuely to worshyp nor they do not handell theyr matters with sophystical reasons, as many do now a dayes whiche do care for nothynge more, than to yllude suche as do gyue credence to them, and yet doeth it well appere that these two here aboue named auncient fathers which in theyr dayes were so notable

table clerkes, dyd sorysshe byfore Bonaventures dayes, or Thomas de aquino, or Dunce, whom they otherwyse do call Scotus, or Albertus magnus: or Petrus bombardus, whom clerkes do also nowe call the master of the sentences. Ye and of these latter writers, lyke as some of them do moche bost them selues to be profoundly sene in Aristoteles philosophy, euen so is the maner of theyr endytynge, by meanes of that they to moche affectyd style, but harsshe, rough, and without any comelye settynge forth of theyr matters which they do intreate of. As who shulde saye, that in theyr so doynge (to theyr Judgemēt) they haue thought the nerar therby, to folowe the style of theyr Arystotele, where as it is with thē moche contrary in dede, for though that Arystotele, regardynge chefly the hardenes of the matters whiche he entreated of, and therfore dyd not regarde to sette forth his workes with the blynge of any

affections: or by any other meanes, affec
tately beautyfie his wrytynges, yet vsed
he in all his workes, the hyghest sorte of
eloquence that coulde be, whiche thynge
these afore named writers otherwyse
called scole men, coulde in no poynte at-
tayne vnto. But as to me warde (I wot
not howe) it semyth to be comely vnto a
deuyne, that in the settynge forth of the
mysteryes of oure fayth, there ought to
be vsed a certayne dignitie and magestie
in theyr wrytyng, & there ought further-
more no conuenient affections to be wā
tynge, for by suche maner of enditynge
in effect it is brought to passe, that the
reader doth not onelye the better vnder-
stande that whiche by any learned man
is after such maner taught hym, but he
shall also the better fauour and caste his
loue vnto suche thynges: as he shall per-
ceyue them to be wrytten, by a deuoute
louer of such diuine mysteries. We haue
it of the Gospell. This is my body, whi-
che

the is betrayde for you. And of. S. Paule we haue. I haue receyued of oure lorde, that whiche I haue gyuen vnto you. &c. And folowerth after. Ye that shall eate & drynke vnworthelye, he shall be gyltie of the body and blode of our lorde. This is and ought to be vnto all christianed men a foundacio immoueable. But certayne of the auncyent fathers of Christes churche haue vpon this hygh misteries sometyme wrytten darkely, & sometyme they do seme to varye one from a nother, yea and somtyme, they do seme to wryte dyuersly of this blysted and holy sacrament but all suche darkenesse, and all suche semynge to varye one from a nother, or whan that they do to any readers seme to wryte thynges that do dyffer one frō an other, that ought to be ascryued vnto the vnspeakeable profoūditie of this hyghe mysterie: or elsto theyr ware and lyghtvnspecte speakynge or wrytynge of the sayd auncyent fathers, which many

tymes speakynge vnto the multytude, whiche dyd assemble togyther to here them, they beyng of dyuerse sortes, myxed of Jewes and Gentyles and Christians togyther, for that cause often tymes dyd they not thynke it conuenient, to gyue that holy of all holyes, vnto dogges. And the varyte whiche semyth to be in theyr wrytynges, ryseth here vpon, that somtyme the formes sacramentall them selues be called of them holye tokens. Somtyme the very receyuyng, is called of them, an holy token. And in conclusyō the very body it selfe is by them, called an holy token, somtyme of it selfe, and somtyme of some other thynge. And for so moch as vnder these tokens, the body of our sauyour Christ lyeth hydden by meanes of applyenge of those thyngs vnto ỹ body it selfe, which do belonge vnto the vysyble sygnes, the doctours doo vse in theyr speakynge to saye that the body is broke, or myncyd, or crushed into small

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peryl, furthermore for so moch as there is in the sacrament consecrate, the selfe body in substaunce, which dyd hange for vs vpon the crosse, though it be not now the selfe bodye in qualyte, for why it is nowe glorifyed and spirituall vnto such as do take, but I tell hede, what they do reade, the auncient fathers do seme vnto them contrarye amongest them selues & to holde one agaynst an other, whā they at any tymes be founde in theyr wrytynges to varye. The selfe same body, and not the same body. Where as in veryde dede there is in theyr sayinges no contrariete at all, vnto suche as haue the knowlege to discerne the true meanynges of theyr wordes, and for a conclusyon, the body of christ is sometyme taken for that naturall bodye which he toke of the virgyn Mary, and often tymes by his bodye is ment his mysticall bodye, which is the catholyke churche which thynges hath also gyuen occasion vnto suche readers

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as haue not ben attentyfe, and in these matters of so great importaunce, haue not taken dyligent hede, what they haue red, that the holye doctours haue semed vnto them to be contrarie in theyr sayenges one to an other, or at the leste that they haue not agreed amongest them selues. But nowe here makynge an ende, any farther to aduertyse all readers to be in ỹ readyng of these auncyent Fathers dewly circomspect, let vs nowe retourne to oure chefest purpose, and for so moche as that we haue for the proffe of our speciall matter, the euydent testymonie, both of our Sauyoure christ hym selfe, and also of saynt Paule. And furthermore sence it is by these two holye Fathers here aboue sayd, Guymundus and Algerus, moste euydently in theyr bokes declared, howe that in veryte, the bodye and bloude of our Sauyoure christ is in the blyssed Sacrament of the alter, and that al the auncient fathers here aboue

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sayde, and mo a great nombre bysydes all those fathers, whom clerkes do nowe call scole men whom the catholyke chur che not without great and worthy cau= ses euer haue done and styll do gyue soo hyghe auctorite and credyte vnto, with one assent agrement & concorde, do holde and constantly maynteyne and euer frō age to age haue done, that as I haue sayde in the sacrament of the altar is the verye substaunce of the body and bloude of our Sauyour Christ. And for so moch also as besydes all these aforesayd wyt= nessys, the constant and full auctorite of all generall Counselles doo agre with them, and specyally for so moch as al the hole nombre and congregacions of such as be faythfull Christians throughe the hole Christendome do concernynge this hyghe mystery consent and agre in one, with the sayde auncyent fathers, and generall counselles and Scolemen. Let vs nowe also at this tyme, ioyne our sel=

ues vnto all these, and agre also amon-
gest our selues concernynge this heauen
ly mystery. And whyle we be here present
in this transitorie lyfe let vs so with con
corde and harty deuotion, thoughe it be
(duryng this our lyfe) but vnder a darke
shadowe, and as it were vnder a couert
maner of spekyng vnto vs, mekely eate,
and drynke, of this breade and cup, vntyl
the tyme may come that we may farre o
therwyse to our heauenly comforte, eate
and drynke it in the kyngdome of God.
That wolde to God, that suche parsons
as haue folowed Berengarius in his
maner of errynge, concernyng, the bely-
te of the body and bloude of our sauyour
Christ to be in the blyssed sacrament of
ỹ aulter, which thyng he denyed so to be,
wolde in lykwyse folowe hym in repen-
tynge of theyr selues as he dyd, and that
they whiche nowe in our dayes be infec-
tyd with the same errour, wold so vnite
them selues vnto the catholyke Churche

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agayne, as he dyd, which dyed for his offence full sore repentaunt. Futtermore there haue ryssen aboute this blyssed sacramēt innumerable questions. As how is the transsubstauntyacyon brought to passe that is to saye, howe doeth the substaunce of breade gyue place vnto the very substaunce of the body of our Sauyour Christ. Also howe the accidentes of breade and wyne be preserued and do remayne after theyr former substaūces be gone. And howe is it, that those accidentes do kepe theyr coloure, theyr smell, theyr sauoure, & also power to kyll lyke other fode, and to make dronken, all whiche qualites the breade and wyne had in them selues afore that they were consecrat, also at what moment of tyme, doth the body and bloude of christ begyn to be in the Sacrament. Also at what tyme the body and bolude of christ doth cease to be in the Sacramente. Also whether that after the formes be corrupted any

other substaunce do succede. Also howe that one selfe same body maye be at once in places innumerable. Also how the body of a perfyte man may be vnder so lytyll a broken peace of breade. And many suche other questions which it behouith with sobernes to be entreated of, amongest suche persons as haue theyr wyttes exercysed, in disputynge and reasenynge vpon suche hyghe matters. But as vnto the laye people it doth suffise, yf they do beleue ỹ after the wordes of cõsecracion be once by the mynyster spoken ouer the creatures of breade and wyne, that there is incontynent the very body and bloude of our sauyour Christ, which neyther can be deuyded, nor yet receyue any hurte, nor is not mete to receyue any maner iniurye, what so ever chaunces do become of the outward formes. For yf the sacred body of our lorde shulde be throwne into the myer, or vnto any byle gonge, or any otherwise (vnto any irreuerent persons

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thynkynge) shuld be iniuryd or soyled, in dede the most iniurye ỹ can be done vnto it. Is whan it is receyued in to the mouth, of a wycked and synfull person, whiche is sore soyled and spotted with greuous and odyble synne. Nowe suerly it is therfore syttynge forour christian religyon, to entreate and order, the outwarde formes of breade and wyne of the holy sacrament, with all dewe reuerence but as concernynge the very body of our Sauyour it selfe, lyke as god is after his nature is no lesse glorious in a byle synk than he is in heauen, and can by no malyce of man, or chaunce by man, or other wyse happenynge receyue any hurte or Iniurye, no more can the glorified body of our Sauyour christ, what Iniurye so euer be done vnto the outwarde tokens. And to be brefe agaynst all the doubtes and scrupules of mans weake knowlege Let vs fyrst call into our mynde, the Immesurable power of God, vnto whom no

thyng is impossible. Ye and vnto whom there is nothynge, but it is lyghte to be done, so it be his pleasure, that it shuld so be. And farther more let vs cōsyder, how inestymable the gyftes of any body glorysied be, but specially & incomparablye of the body glorysied, ye and these hygh-ly super exaltyd body in glory and honor of oure lorde Jesus. There restyth therfore nowe no more, but that the thynge of which the veryte is here so sufficyently vnto vs perswadyd, may on our parte be worthely worshyppyd, and had in reuerence, and that the thynge whiche we do profesle to beleue to be so, we may by matter in dede, declare vnfaynedly that suche is oure beleue, as we do make for. For with howe great a purenes of lyuyng. With howe moch humble reuerence and with howe moch ferefull tymerousnes ought e this, thyrle ye & foure tymes to, worthy to be worshypped mystery, to be receyued, ordered, and entreted, who

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can suppose that they do beleue earnestly, and from the bottome of theyr hartes whiche whan this helye mysterye at the masse tyme is in doing, do walke vp and downe in the churche, prayeng and Jangelynge togyther: or that (which now in some places is taken vp for a custome) do stande in the market place without the church dores, there spendyng theyr tyme aboute tellynge of Jdell tales: In olde tyme that place was appoynted for penitentes, or for them that were but newe come to our fayth, and had not yet learned theyr beleefe, and so thought themselues not worthye once to entre into the churche dores. Some other or euer the mynisters be shewed vnto the people, at the leuacio tyme, do get them vnto some tauerne or alehouse, & do in maner leaue the churche empty. What kynde of maner or condicion call we this: yf yͤ shuldest stande to here a play made but for laughter, thou woldest indure to take patience

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and abyde styll to the ende, and that the game shoulde be fully done and finished. And canst thou not endure tyll the endyng of this heauenly mystery be fully done and fynished, all the masse tyme the Angelycall spyrites do with most humble reuerence stande about the altare, there to do theyr worshyp and lowlye reuerence. Ye also is there present, whom all the heuenlye hooses of blyssed spirites do desyre to beholde, and loke vpon, and thou as though he they were some leude gaine or playe there in hande, eyther thou gapyst, and gapyst for werynes, or els thou makest a prattyng there, and tellest some lewde or ryballde talles, or els thou gettest the away straight to the tauerne. I do se that it is nowe adayes a custome taken vp amongest many folkes, whiche peraduenture ought not to be called wicked, bycause it doeth come to procede of some deuoute affection, though it be but of man, without any dewe and conueni

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ent groūde. For that custome is brought in, contrarye to the olde maner of the church: and in dede not very conuenient so to be, which custome is, that at the sa crynge tyme whyle the mynisters of con= secration be a doyng, the Quyre blyth to synge some songe, made in the laude of the birgyn Marye, & set forth by wor= des cōtaynynge some prayer made vnto her. But is it fyt and syttynge at that tyme in the wonderfull presence of the Sone our Redemer to make sute by any prayer vnto the Father? Suerly yf we wolde nowe in our tyme herein, kepe the auncyent and laudable custome of the churche vsyd in olde seasons, there was at the Leuacyon tyme, no maner voyce herde in all the Church but all the people at once bowynge downe them selues to the groundewarde, with theyr styll de= uoute myndes dyd gyue thankes vnto god the Father, whiche hath gyuen his sone vnto the death for the saluacyon of

mankynde. And therunto in bery deade, doeth the preest a lytell before the leuation, exhorte the people whan he speakyng vnto them sayth. Lyfte vp your hartes. Let vs gyue thankes vnto the lorde oure God. For whyle this vnspeakeable mysterye is in doynge, nothynge is more conuenient to be done on the peoples behaulfe, than to kepe a deuoute and a reuerent sylence. For the wonderfull charyte of our lorde Jesus is by none other meanes more worthyly prayed than by a cõmon sylence at that tyme of all the people, as the moste effectuall kynde of lowde speakynge, that is in man, whan he speaketh to God before whom all hartes do lye prostrate and wyde open. So that at ỹ leuacion tyme, whyleft that all maner noyses of songaynes or other maner voyces kepyng a styll and reuerende sylence, the people with theyr bodyes bynge inclyned downe wardes and lyftynge vp theyr hartes, shulde at that tyme,

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after that maner speake vnto our lorde and mercyfull god. Yea and that the people myght the more worthelye worshyp this holy mystery, accordyng to the hygh worthynes therof, the deuoute and godly conuersation of the prieste, is no smale helpe and Furtheraunce there vnto. In olde tyme, whan the Churche dyd moste florysshe in deuotion and godly conuersation, they vsyd no more but one masse which onely the Bysshop dyd execute, as for the multytude of prieste which be nowe a dayes, fyrst deuocion and shortly after Lucure, hathe moued the worlde there vnto. And now at the last the thynge is come here vnto that many persons do learne to synge masse, for none other intent, but as the laye people to maynetayne theyr lyuynges, do lerne theyr handy crafte as some do learne to be shomakers, some to be dawbers or temperars of morter, and some others to be Taylers, and vnto suche prieste they

masse seruyth them for none other intēt but as to be a meane for them to gette theyr lyuing by. In very dede, it is good reason, that he whiche doth serue the alter, shulde lyue of the alter. But yet is it moche requisite that the executoures of this hyghe mysterye shulde rather be mete to execute theyr worthy to be worshyppyd rome and office than to sle it lyke any vyle bartrynge as it were of wore for ware or of one marchaundyse for a nother. So that it is not onely requisite for suche mynysters to haue the knowledge of theyr outwarde gestures, and to haue theyr vestementes and voyces to theyr office accordyng; but it is also moch more requisite that all the hole trade of theyr lyues & conuersation, shulde be mete and answerable vnto the dignite of theyr office ye it is euery a great mater to consyder howe moche is to ryete it becōmyth for a preest to haue of what parte chastite ought he to be and howe

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moch ought he to be garnyshed with all
manerlennes of tyunges what contempt
and dyspyslynge also ought there to be
in them of all such bolyptuous pleasures
as the comyn people do delyte in. And spe
cyally what great & feruent loue ought
there to be in thē towardes the dyligent
and contynuall redyng of holy scripture.
And how moche vnsyttyng and vncome
ly is it for a prest incontinently after the
selebzatynge of such a godly and deuyne
mysterye, to consume all the residue of
the daye, eyther in gullynge, and dzyn-
kynge, oz in tellynge oz herynge of bysle ry
balde tales, oz to syt playeng at the dyce
oz at the cardes, oz to go a huntynge all
daye to cast away the tyme in Idell wan
derynge about to and fro, and eyther
to bestowe no parte of al the day besydes
oz els very lytell therof, eyther in redyng
of any holy auctours oz in any medytacy
on oz contemplacion of heauenly thyn-
ges, let all prestes therfoze consyder the

thynges of theyr profession, whan they do stande at the alter. They haue Angels to mynister vnto them, whan they be departed frō thence, some of them do make it but a lyght matter incontinently after to gyue them into the compaye of the moste vyle dregges of man by cause I wolde here ble no mo wordes which myght be shamefully spoken. I praye God that the vndeserthy conuersacion of those whiche do take vpon them a mynistracio which is aboue the dignite of Angels, do not gyue occasyon vnto heretykes to conceyue a wycked opinion of so vnspeakeable mystery, but let all mynisters by theyr deuoute and godly conuersacion so demene them selues on theyr parte, that oure lorde on his parte may honour them agayne. Worshe here in this worlde before men, and also in another worlde before his father in heuen, but what do I now worrying of these thynges. Algerus and Guymundus, shall a great dele more ef

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fectually exhorte all prieſtes here vnto,
whiche to godly auctours I do knowe-
lege my ſelfe that I haue diligently red
ouer, to the lyghteſt frute of my ſoule ꝑ
euer I hytherto receyued by the readyn
ge of any other, for ſuerly though be I dyd
neuer doubt of the trueth of the preſence
of the body and bloude of our Sauyoure
Chriſt to be in the bleſſed ſacramente of
the alter, yet nowe ſence I haue ouer red
them (I wot not howe) that by the mea
nes of ꝑ ouer readyng of them I do fele ꝑ
my mynde is not a lytell therby eſtablyſ-
ched and confermyd and my knowledge
is made moze ſtedy and certayne, & my
reuerence towardes that bleſſed ſacra-
ment, is a great dele the moze increlyd.
And nowe theſe my poore labours what
ſoeuer they be I haue thought it good to
dedycate them vnto your moſt reuerēde
fatherhod, that they myght vnto others
be a teſtymonye that Erasmus hath in
hym ſelfe dewe remēbraunce of his dew

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tyde and seruice towardes his patrone, by that meanes to gyue you some tyme occasyon on youre partye, to haue remembraunce vpon me. And thus gyue lorde prospere you in all your good and holy purposys, so that they may redownde vnto his glory, and to the profyte of our deuoute and Christian Religion. Gyuen at Freiburge Brisgoie vpon the Ides of Marche the yere from our Sauyour Christ incarnat. M.D.xxv.

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Finis.

Imprynted by me Robert Wyer.

Cum priuilegio, ad imprimendum solum.